

FIRST BAPTIST CHURCH

ITS

HISTORY & DOCTRINES













First Baptist Church, Chicago.

DIMENSIONS.—Whole Building, 165 by 112 feet; Height, 230 feet; Audience Room, 105 by 70 feet; Lecture Room, 70 by 38 feet; Children's Chapel, 108 by 38 feet.

HISTORY

OF THE

FIRST BAPTIST CHURCH,

CHICAGO:

WITH THE

Articles of Faith and Covenant,

AND A

CATALOGUE OF ITS MEMBERS,

January 15th, 1866.



CHICAGO:

CHURCH & GOODMAN,

No. 51 La Salle Street.

1866.

HISTORY.

IN the year 1832 the AMERICAN BAPTIST HOME MISSION SOCIETY was organized in the city of New York, and among the first of its appointments was that of the Rev. Alfred B. Freeman, to labor as a missionary in Northern Illinois. In August, 1833, when Chicago was a wilderness—when the Indian roamed wild and free where now are paved streets and marble palaces, Mr. Freeman arrived upon the field of his labors, and reared here, upon the shores of Lake Michigan, as much to the wondering gaze of the savage as to the gratified vision of the few disciples then dwelling here, the banner of the Cross. Thanks be unto God, that banner has never been lowered, but full high advanced, has waved above every other device of commerce, arts and learning, gathering under its crimson folds the emigrant Christians of every clime.

Mr. Freeman found a hospitable home in the family of the esteemed Dr. John P. Temple, then residing in Chicago, now of St. Louis. He prosecuted his mission

work from house to house, and seeking out the few sheep that had strayed into this far-western wilderness, gathered them together and broke unto them the bread of life.

The erection of a meeting-house by the few Baptists of Chicago, and those sympathizing with them, was commenced soon after Mr. Freeman began his missionary labors. It was an humble edifice, designed both as a place of religious worship and as a school-house, and cost when completed the sum of six hundred dollars, one hundred and fifty dollars of which was in arrears, and remained a debt upon the property.

On the 12th of October, 1833, a meeting was called of those claiming to be Baptists, with a view to the organization of a church. Six persons were assembled, holding letters from different churches; and the meeting adjourned to the 19th of the same month, for the same purpose. In the meantime others of the wandering had been found, increasing the number from six to fifteen, and it was at this meeting that the First Baptist Church of the city of Chicago was organized. Not only was it the First Baptist Church of the city of Chicago, but, as is believed, it was the First Baptist Church of the North-West, north of Peoria. At this meeting Peter Worden was elected clerk, and Martin D. Harmon deacon. The right hand of fellowship was given by Mr. Freeman to the fourteen surrounding him, and articles of faith, covenant and practice were adopted.

On the 12th of January following Mr. Freeman was chosen pastor of the church for one year from the first

of that month ; but alas ! before that period terminated, on the 15th of December, 1834, while prosecuting with unremitting toil his missionary work—seeking out, not only among the people coming to this place, but also upon the prairies around, the straying disciples, and endeavoring to organize them into churches, the good man ceased from his labors and entered upon that rest that remains for the people of God. He passed away amid his usefulness and promise, sending the comforting message to his revered father : “ I die at my post, and in my Master’s work.” His remains now repose in the old cemetery of the city of Chicago, where, though hitherto unmarked, they will soon be designated by a beautiful and appropriate monument, secured by the recent liberal contributions of members of the denomination.

During his brief connection with the church there were added to its membership of fifteen, twelve by letter and four by baptism. The ordinance of baptism was administered by Mr. Freeman, in the waters of Lake Michigan. The administrator and the candidate going down into the water, amid the quiet of the Sabbath—not broken then, as now—people of all sects gathering upon the shore, and little groups of wondering Indians looking on from afar, presented a scene of touching solemnity and interest.

† Five churches had sprung up on the surrounding prairies, as the immediate fruits of Mr. Freeman’s untiring labors ; and the fatigue and exposure attending a journey to one of the outposts was the occasion of his untimely death.

In July, 1835, the Rev. I. T. Hinton was installed as the second pastor of this church, and a worthy successor his labors proved him to be. Previous to this time efforts had been made to secure a more convenient place of worship, and two members of the church had been sent east, to solicit aid. A lot was procured on Madison street, between Lasalle and Wells, and the foundation of a house laid, thirty-five by fifty feet. Subsequently this location was abandoned, mainly on the ground of its remoteness from the center of population, and a lot was donated by the State from the canal lands, under the provisions of the law for dedication of lots, in towns situated on those lands, to public purposes. This lot was located at the corner of Washington and Lasalle streets, being one hundred and eighty by eighty feet.

In the year 1836 Mr. Hinton was sent east, to solicit aid for the erection of a house of worship, and on his return reported the net proceeds of his mission to be \$846.48. Encouraged by this assistance, the foundation of a building was laid on the front part of the lot given to them, and some of the woodwork prepared for the designed edifice; but the disastrous financial revulsion of 1836 and 1837 occurring, the church was unable to proceed with their contemplated building, and a very rude structure, on the rear of the lot, originally put up as a temporary workshop for those engaged on the proposed church, was fitted up, with some additions and improvements, which continued to be the place of worship until 1844. One of the additions was for a time, if not at present, occupied by the

colored brethren of the Methodist church on Jackson street.

In 1841 the Rev. Mr. Hinton closed his pastoral labors with the church, and removed to St. Louis. He was succeeded, after an interval of some months, by the Rev. C. B. Smith, who became pastor of the church in September, 1842. The next year the pastorate became vacant, and a number of members, in all thirty-two, withdrew, and formed the Second Baptist or Tabernacle Church.

In August, 1843, the Rev. E. H. Hamlin was called to the pastorate; and in January, 1844, the church resolved to undertake the erection of a new house of worship, and through many difficulties and sacrifices on the part of the members, succeeded in erecting a brick edifice fifty-five by eighty feet, at the cost of about \$5,000, which was occupied until it was burnt in 1852. The Rev. E. H. Hamlin having resigned in July, 1845, in October following the Rev. Miles Sandford was chosen his successor. Mr. Sandford continued his ministerial labors about two years, when he resigned, to take the oversight of a church in Massachusetts.

He was succeeded, in September, 1848, by the fifth pastor of the church, Rev. Elisha Tucker, D. D., who came direct from the Oliver-street Baptist Church of New York city—a man than whom, without disparaging others, none more noble, more devoted or more beloved ever adorned the pastoral office of this church. Tall and well developed physically, with a lofty brow, a prominent and pleasing eye, and a genial counte-

nance, Dr. Tucker impressed favorably all who came into contact with him. In the street, in pastoral visitation, and in the social circle, he was accessible, cordial and affable, without lowering the dignity of his office or rendering himself obnoxious to the reproach of inconsistency between his daily walk and conversation, and the gospel he sought to inculcate. Of lofty bearing in the pulpit, having a well-trained and harmonious voice, earnest in manner, eloquent in discourse, speaking from behind the Cross, he enchained the attention and carried conviction to his hearers. But alas! the arduous and responsible duties of his office in connection with the Oliver-street Church, had undermined the foundation of his constitution; and although laboring with great energy and success in connection with this church for two and a half years, he was at length obliged to yield to the encroachments of a disease which, culminating at length in paralysis, removed him to the spirit land.

Dr. Tucker assumed the pastoral charge of the church in September, 1848, and in the spring of 1851 tendered his resignation. This the church unani- mously declined to accept, but proffered him a leave of absence for six months, in the hope that by travel and relaxation he might regain his declining health, and be enabled to resume his ministerial labors. But vain hope! the glorious gospel of the blessed God, which he had so much loved to commend to dying men, was his to proclaim no more. During his connection with the church, two years and a half, as many had been added to her membership as in the nearly eighteen years of her previous history.

For the year and a half succeeding the resignation of Dr. Tucker the pulpit was supplied by Rev. Mr. Page, Rev. W. C. Brown, and the Rev. J. R. Balme, until October, 1852, when the Rev. J. C. Burroughs, now the President of the University of Chicago, was chosen pastor. Immediately thereafter, on the twentieth day of the same month, the church building was destroyed by fire, while workmen were employed in repairing the roof. It occurred at noon; and though apparently it might have been saved, yet so rapid was the progress of the flames, that before efficient aid could be obtained all hope of preserving it was lost, and the house was soon a smouldering heap of ruins. The next evening a special church meeting was called, at which it was resolved to take immediate measures to rebuild a house of worship on the same ground, and a committee of twelve was appointed to procure subscriptions for this purpose. Subscriptions were raised and such progress made as to enable the church to lay the foundations and place the corner-stone on the 4th of July, 1853, and on the 12th day of November following the house was dedicated to the cause of Christ. The cost of the edifice was about \$30,000.

The Rev. J. C. Burroughs remained pastor of the church until May, 1856, when he tendered his resignation and entered upon the great work of rearing a University of learning in our city. It was to his careful management and unremitting labors that a large tract of land, comprising some ten acres, in the suburbs of the city, were secured from the donor, the lamented Hon. Stephen A. Douglas, to the Baptist

denomination, after they had been proffered to another; and by the united efforts of Rev. Dr. Burroughs and Rev. J. B. Olcott a large subscription was obtained, and the wing of a University building reared. Recently, through the labors of Professor A. H. Mixer, also a member of this church, large subscriptions have been made for the Observatory and main building of the University, both of which are now being erected; promising to make it one of the largest, best appointed and best endowed seats of learning on the continent.

In this great work this church has borne a principal part, and her members, while colonizing in various parts of the city, organizing new churches, erecting houses of worship, planting mission Sabbath schools, and aiding in sending the gospel to the heathen, have been permitted largely to aid in providing for the education of the young men of the North-West.

About two hundred persons joined the church while Dr. Burroughs was connected with it as pastor. The State anniversaries of the Baptist denomination, as also the American Baptist Missionary Union, were entertained by this church during that period.

Just before Dr. Burroughs resigned the pastorate of the church, the Edina Place, now Wabash Avenue Church, was organized in the south division of the city, almost exclusively from the members of this church.

Rev. W. G. Howard, D. D., of the Second Baptist Church of Rochester, New York, was chosen to succeed Mr. Burroughs, and he entered upon the pastoral charge of the church in the latter part of May, 1856.

In September following the Union Park Church was organized in the west division of the city, principally from the members of this church; and in November of the year following the North Church was organized, also mainly from members of this church; and again, in April following a church was organized at Evanston, twelve miles north of the city, from members of this church, who had removed their residence from Chicago to that place.

Yet, notwithstanding so many had gone forth from this church to rear the standard of the Cross upon these four new fields of labor, the increase was such that the growth of the mother church was constant and permanent. In the early part of 1859 Dr. Howard resigned his connection with the church, and removed to New Orleans. During the period of his ministry with us about two hundred and twenty had united with the church.

In May, 1859, Rev. W. W. Everts, D. D., then of the Walnut-street Baptist Church of Louisville, Kentucky, was chosen to succeed Dr. Howard, and entered upon the pastoral charge of the church about the first of August following, in which relation he has continued until the present time, with signal success. In no period of the history of the church has such progress been made in works of benevolence, in the activity and growth of mission Sabbath-school work, in church extension, and in educational enterprises, as since Dr. Everts came among us. As he entered upon the care of the church, he found her laboring under great financial embarrassments. A debt of \$14,000

weighed like an incubus upon all her energies, and stayed her spiritual advancement. About one-half of this debt was incurred in the erection of our house of worship, and had remained a drag upon the financial interests of the church since that time. The other half had from the same time gradually accumulated by deficiencies in the receipts of the church, to meet the interest upon the principal debts, incidental assessments for repairs and improvements upon the church property, and the current expenses of the church. The new pastor, feeling that no great spiritual progress could reasonably be expected while so heavy a financial burden pressed upon the body, gave his best energies at once to provide for its liquidation; and having laid his plan before the brethren, and gained their approval of it, at the close of a discourse on the ever-memorable Sabbath, September 25th, 1859, from the text, "The love of Christ constraineth us," he made an appeal to the congregation present to discharge this indebtedness. God heard the prayers of the church, and touched the hearts of the people, so that in the brief period of forty minutes pledges were handed in to the amount of about \$12,000. On the following Tuesday evening a reunion of the church and society was had for mutual congratulation over the success of the effort thus made, and there, amid the jubilations of the assembly, the balance of the \$14,000 was fully made up—a consummation most devoutly wished—most thankfully achieved. Perhaps no event of a merely temporal nature has ever transpired, in the history of this church, fraught with so

much of good, and opened the way for such generous and courageous effort in the future to advance the cause of Christ, as the provision thus made for the discharge of all her financial liabilities.

During the following year the building occupied by the New-street Mission Sabbath-School, connected with this church, was removed to another and more eligible field of missionary labor. The lot upon which it was located, together with the enlargement, improvement and refurnishing the house, secured to the church a property free from incumbrance, and of the present value of about \$5,000. The most of this was the donation of a noble Christian lady, temporarily sojourning in Chicago, to whose active benevolence our pastor had successfully commended the enterprise. The school, taking the name of the donor, has since been called and known as the Shields Mission Sabbath School of the First Baptist Church.

During the same year the school formerly known as the Bremer Avenue School was also removed to a new location, and a new and beautiful house, combining the purpose of a school-house and a church, of the present value of \$5,000, was erected. This has since been known as the North-Star School; and while it has gathered the children by hundreds for religious instruction, it has also, by the blessing of God, been the happy instrumentality of bringing many more advanced in years to a saving knowledge of Christ, and within the fold of the church. This mission now supports a pastor, (our esteemed brother, Rev. George L. Wrenn) and regular services are held there on the Sabbath,

and at least one evening of each week. The North Star and Shields Missions have both attained to great usefulness; and are truly the glory of the church. The superintendents and teachers of those schools have been principally members of the First Church.

Besides these important and prosperous mission stations, our pastor, in the year 1862; almost unaided, so far as the labor was concerned; and except only by the liberal contributions to the object; secured most eligible lots in the southern part of the city, about half a mile north of the University, and caused to be erected thereon a commodious and beautiful brick church—the whole property, of the value at the present time; of not less than \$10,000. The same was dedicated to the service of God in the spring of 1863—a Sabbath school, organized and conducted by members of this church, principally. During the present year, after the organization of a church from members of this and the Wabash Avenue Church, under the name of the Indiana Avenue Baptist Church, the property has been transferred, by the formal action of this church, to the church so organized. Rev. J. A. Smith, D. D., is the pastor.

In 1864; leading members of the First Church, carrying with them the enterprise of the body, removed to Evanston. The church in that place, which had virtually become extinct, was resuscitated, and having built a tasteful church edifice, and settled an able young pastor, Rev. W. J. Leonard, now enjoy much prosperity and promise.

In addition to these important missionary enter

prises, so successfully inaugurated and guarded by this church—requiring, necessarily, large and incessant drafts upon the time, the toil and the money of the membership—the church proper has maintained a steady onward progress in the work of our divine Master. No communion has for a long period occurred without new members being welcomed to her fellowship. The home Sabbath school has been second to none, for several years past, in size and interest. Feeble churches have not looked to this in vain for timely aid; and over and above all these, her members have renewedly and repeatedly made munificent contributions toward completing the foundations of the University of Chicago. Over three hundred have been added to the church since Dr. Everts became its pastor.

In the early part of the year 1864, when the church had reached a point of usefulness unrivalled in its past history, and when its membership was larger than at any period since its organization, the advancing tide of commercial enterprise, levying new demands upon the central portions of the city, for the future theatres of its operations, was heard surging against the walls of the old edifice, and admonishing the church that the spot so long hallowed by innumerable tender and sacred associations must soon yield to the march of events. The conviction had for some time past been forced upon many of the church, that the centres of population and business in the city were undergoing such important changes that the time was not far distant when our place of worship must also be changed. And now, when the announcement was made that the

Chamber of Commerce, comprising the largest business interest of the city, had come to regard the site occupied by us as the most eligible for the great Merchants' Exchange of the city, and that a good price could be secured for the property, it was at once resolved, though not without sincere regrets on the part of many, that the property should be disposed of, if an adequate remuneration could be secured. A committee was accordingly appointed to open negotiations with the Chamber of Commerce, which resulted in securing an offer of \$65,000 for the property, exclusive of the church edifice. The church voted to accept this proposition, and in the same action provided that the house of worship and a portion of the \$65,000 should be distributed among the other Baptist churches of the city, which had been organized in whole or in part from the membership of this church. The sale and distribution having been thus resolved upon, a committee was appointed for the purpose, which after prayerful deliberation and mature reflection reported in favor of the following distribution, which was adopted by the church—a resolution having been previously formed that at least one-third of the property should be given to different Baptist interests of Chicago:

To such members of the church as should unite with others in forming the Second Baptist Church, in the west division of the city, the building and fixtures of the former house of worship, valued at		\$10,000
To the North Baptist Church	- - - - -	6,500
“ Union Park	“ - - - - -	4,000
“ Wabash Avenue	“ - - - - -	3,000
“ Berean	“ - - - - -	1,000
“ Olivet (Colored)	“ - - - - -	500
		\$25,000

About fifty members of the First Church, residing in the west division of the city, took their letters, and together with the members of the Tabernacle Church, organized a new society, under the name of the SECOND BAPTIST CHURCH. This new society caused the old house of the First Church to be carefully taken down and removed to the corner of Monroe and Morgan streets, where it was re-erected in its former style and arrangement, the whole costing about \$20,000. The Rev. E. J. Goodspeed was immediately called to the pastorate of this new church; and now, although but a few months have elapsed, the house is found too small for the accommodation of its crowded assemblies.

The North Baptist Church, aided by the above donation, at once purchased a lot and removed their house upon it, and are now, under the direction of their new pastor, Rev. A. W. Tousey, moving forward more prosperously than at any period in their former history.

The Wabash Avenue Church, by the aid thus secured to them, at once cancelled their pecuniary liabilities, under which they had suffered prolonged embarrassment, and are now themselves also, under the new pastorate of the Rev. S. Baker, D. D., late of Williamsburgh, New York, entering upon a career of unwonted prosperity and usefulness.

The Union Park Church, with the \$4,000 received by them, purchased a lot upon the corner of Washington and Paulina streets, in the west division of the city, and erected a new house of worship thereon, the whole at a cost of \$28,500. Rev. E. G. Taylor, late of the Wabash Avenue Church, having accepted the

pastorate of this church, has entered upon his duties, and preached the dedicatory sermon of their new house on the 4th of November, 1865.

The Berean, now called the Fifth Baptist Church, have made considerable improvements in their house ; many have been added to their numbers, and they are altogether in a highly flourishing condition.

Thus the First Baptist Church have been permitted to behold with pride and gratitude the establishment and prosperous advancement of these cherished daughters in Christ. At the same time she has herself stepped upon higher ground, and assumed with cheerful alacrity the new and weightier responsibilities devolved upon her by this great and important change in her spiritual and temporal relations. Having, besides the donation of the church edifice and furniture, (valued by the committee, as above, at \$10,000, but really worth not less than \$20,000) disbursed, as above stated, \$15,000 in money to other churches, she expended about one-half of the amount remaining of the proceeds of the sale of the old site in the purchase of a new one, on Wabash Avenue, just south of Hubbard Court, having a frontage of 112 and a depth of 165 feet, to a spacious alley. Immediately measures were inaugurated for the erection of a new house of worship upon this new site—a house that should be creditable to the past history of the church, adequate to the new and increasing demands of the denomination upon her in the future, and, it is hoped, in some measure worthy of the Great Head of the Church, whose we are, and whom we serve.

The estimated cost of this proposed temple of God was in the outset about \$100,000, and pledges sufficient to defray the entire cost upon the basis of that estimate were proffered from all classes of the church and congregation—the poor as well as the rich, the young as well as the old. The large advance which soon followed in the prices of labor and material, however, soon demonstrated that at least twenty-five per cent. would have to be added to the original estimate of cost to complete the work.

In no wise daunted, however, the church has gone forward, toiling, sacrificing and praying, until the whole enterprise (costing not less than \$150,000, including the lot, the building and the furnishing) is now so near completion as to be regarded as practically accomplished.

This building, including the main edifice in front, and the transverse building in the rear, covers an area of 13,800 feet. The main edifice is 75 by 108 feet. The auditorium is 70 by 105 feet in the clear, and 56 feet in height, from the floor to the apex, and will furnish sittings for 1,550 people, in the pews below and galleries above.

The transverse building, in the rear, is 40 by 112 feet. The lecture-room will seat 600 people, and is so arranged that on occasions of over-crowded assemblies in the main audience-room, it may be opened in connection with the main room, so that, together with the open vestibule, on great occasions an assembly in the aggregate of 2,000 people may be comfortably seated, and nearly all in full view, as well as within

hearing of the speaker. The Sabbath School room, for design, finish and adaptation to the comfort and convenience of the Bible classes, infant classes, and the school proper, is conceded to be unsurpassed, if equalled, by any in the country. It will accommodate comfortably about 800 scholars, and on occasions of great juvenile assemblies 1,000 persons can be accommodated.

In view of the numerous and varied blessings that have thus crowned the past history of this church, and the auspicious circumstances that surround the present new epoch, the church may well say, "Hitherto hath the Lord helped us." And all unite in the prayer, that the glory of the latter house may exceed that of the former.

DECLARATION OF FAITH.

HAVING been enabled, through divine grace, to give ourselves to the Lord, we feel it an incumbent duty, with a view, as we trust, to the glory of His name, and to the extension of His Kingdom among men, to associate and covenant together, in the bonds of Christian fellowship, under the name of the First Baptist Church of the city of Chicago; and knowing that as with the heart man believeth unto righteousness, so with the mouth confession is made unto salvation, therefore, we deem it suitable to make the following *Declaration of our Faith*.

ARTICLE 1. We believe that the scriptures of the Old and New Testaments are the word of God, and the only infallible rule of faith and practice.

2 Tim. iii: 16, 17; 2 Pet. i: 21; John v: 39; Acts xvii: 11; 2 Pet. i: 19, 20.

ARTICLE 2. We believe there is but one only living and true God, existing in three persons, Father, Son, and Holy Ghost, who are equal in nature, power and glory.

Deut. vi : 3 ; 1 Cor. viii : 6 ; 1 Tim. ii : 5 ; Ps. xlv : 3 ; Isa. lx : 6 ; John i : 1—4 ; v : 24, and x : 30 ; 1 John v : 7.

ARTICLE 3. We believe that Adam was created in the image of God—holy, innocent and happy ; but that, by violating the law of his Maker, he fell from that state and all communion with God.

Gen. i : 26, 27 ; Eccl. vii : 29 ; Gen. iii : 6, 7.

ARTICLE 4. We believe that all men are affected by his apostacy, so that by nature we are disinclined to all good and inclined to all evil, and hence that we became servants of sin and subjects of death and all other miseries.

Rom. v : 12—19 ; Gen. vi : 5 and viii : 21 ; Ps. xiv : 1, 2, 3 ; Isa. i : 5, 6 ; Rom. i : 29—32 and vi : 21 ; Matt. xv : 18—20.

ARTICLE 5. We believe that the only way of salvation from this state of guilt and condemnation is through the atonement and righteousness of Jesus Christ, who, as the head and surety of His people, confers upon those who repent and believe, all blessings, temporal, spiritual and eternal.

Ps. xlv ; Prov. viii ; Isa. liii : 4—8 ; Ps. xl : 6—8 ; Heb. vii : 22 ; Acts v : 31 ; Rom. iii : 21—26 ; John iii : 18, 36.

ARTICLE 6. We believe that it is the duty of all men to exercise repentance toward God, and faith toward our Lord Jesus Christ ; that regeneration is produced by the efficacious grace of God, through the

agency of the Holy Spirit, and that it is the duty of every believer to strive for sanctification.

John i : 13 ; Rom. ix : 16 and viii : 7 ; Phil. ii : 13 ; 2 Tim. i : 9 ; James i : 18 ; 1 Pet. i : 3 ; Eph. i : 19.

ARTICLE 7. We believe that our justification in the sight of God is not by our own works, but by the righteousness of Christ, received by faith alone.

Rom. iii : 25, 28, and iv : 4—6 ; Eph. i : 7.

ARTICLE 8. We believe that those who are effectually called by the Spirit of God will never finally fall from a state of grace, but are “kept by the power of God, through faith, unto salvation ;” the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ till the close of life.

John vi : 37 ; x : 28—30, and xii : 1 ; Phil. i : 6 ; 1 Pet. i : 5 ; Heb. vi : 17, 28 ; John xvii : 2 ; 1 John ii : 19 ; Matt. xxiv : 13.

ARTICLE 9. We believe that a full assurance of faith is attainable in this life, and that it is the duty of all Christians to labor with diligence to make their calling and election sure.

1 John ii : 3, and v : 13, 19 ; Rom. v : 2, and viii : 16 ; Job xix : 25, 26 ; Heb. vi : 11 ; 2 Pet. i : 10.

ARTICLE 10. We believe there will be a resurrection, both of the just and the unjust, and that we must all appear before the judgment seat of Christ, to receive according to the deeds done in the body, whether they be good or evil, and that the sentence then passed will be eternal.

Job xix : 26, 27 ; Isa. xxvi : 19 ; Dan. xii : 2 ; Hos. xiii : 14 ; Mark xli : 24—27 ; John v : 28, 29, and vi : 39, 40 ; 2 Cor. v : 10 ; Matt. xxv : 46 ; 1 Cor. xv ; 2 Thes. i : 9 ; Rev. i : 5, 6, and vii : 14—17 ; Acts xvii : 30, 31.

ARTICLE 11. We believe that, according to the example of the apostles and earliest disciples, sanctified by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's Day, or Christian Sabbath.

Mark ii : 28; John xx : 19, 26; 1 Cor. xvi : 1, 2; Acts xx : 7; Rev. i : 10.

ARTICLE 12. We believe that the only proper subjects of baptism and the Lord's Supper are believers, and that baptism is properly administered only by immersion, and is by scriptural example a prerequisite to communion.

Matt. iii : 5—12, 16, and xxviii : 19; Mark i : 5; Luke iii : 7, 8; Acts iii : 38, 41, 42; viii : 36—39; x : 47, 48, and xviii : 8; John iii : 23; Rom. vi : 8, 4; Col. ii : 12; 1 Pet. iii : 21. .

CHURCH COVENANT.

WE will endeavor, by divine grace assisting us—

To order our conversation, in the church and in the world, as becometh the Gospel of Christ, endeavoring to watch over and edify one another in love.

To attend the public worship of God with our brethren as constantly as possible, and especially to attend upon the celebration of the Lord's Supper.

Heb. x: 25.

To read the Scriptures, to pray with and for our families, to be sober and temperate in our deportment, just and upright in our dealings, studious to promote peace and good-will amongst all men, kind and just toward those in our employ, and faithful in the service we promise others, endeavoring in all things to maintain a conscience without offence in all relations of this present life.

To behave ourselves affectionately toward our pastor, to pray for him and willingly contribute to his support, and especially to heed his warnings and counsels when administered according to the precept and spirit of God's word.

To cherish toward the members of the church a kind, sympathizing, faithful and forgiving behavior, never suffering sin nor needlessly exposing the infirmities of others, but exhort one another, and so much the more as we see the day approaching.

In all cases of discipline or of business before the church, we will endeavor to avoid a contentious spirit; and if unable, from a sense of duty to God, to harmonize in opinion with others, we will recognize the right of the majority to govern.

REGULAR MEETINGS OF THE CHURCH.

1. Public worship every Sunday morning, at half past 10 o'clock, in summer, and at 11 o'clock in winter; in the evening at half-past 7 o'clock in winter, and at 8 o'clock in summer.

2. Lord's Supper on the first Sabbath of each month, after the morning service.

3. Church Covenant meeting on Friday evening before the first Sabbath in each month.

4. Church business meeting on Tuesday evening before the first Sabbath of each month.

5. Conference and Prayer meeting every Friday evening.

6. Annual church meeting occurs on Tuesday evening before the first Sabbath in January.

7. Young People's Prayer meeting every Wednesday evening.

8. Sabbath School at 9 o'clock, A. M., in summer; and at half-past 9, A. M., in winter. Bible Classes at the same hour.



List of Members

OF THE

FIRST BAPTIST CHURCH.

January 15th, 1866.

OFFICERS:

W. W. EVERTS, D. D., *Pastor.*

CHARLES WALKER, *Deacon.*

ALFRED BELLAMY, “

SIMEON MEARS, “

ALBERT H. HOVEY, “

EDWARD GOODMAN, “

CHARLES DUFFIELD, “

A. N. SHEPPARD, “

CYRUS BENTLEY, *Clerk.*

JAMES K. BURTIS, *Treasurer.*

Trustees.

JAMES H. WOODWORTH,

FRANCIS P. VAN WYCK,

A. D. TITSWORTH,

MARCELLUS B. SMITH,

NEHEMIAH HAWKINS.

JAMES M. HAMMOND, *Missionary and Janitor.* Residence in the rear building of the Church.

NAMES.	WHEN RECEIVED.		HOW RECEIVED
Aldrich, James C.	April 1,	1864	Baptism.
Aldrich, Mrs. Ida D.	" 1,	"	Baptism.
Aldrich, Mrs. Abby.	" 1,	"	Experience.
Allen, Mrs. Jennette	Jan. 5,	1866	Letter.
Anderson, Andres.	May 7,	1854	Experience.
Anderson, Clara G.	March 4,	1855	Baptism.
Anderson, Miss Irene.	Dec. 4,	1864	Baptism.
Atwood, George W.	Feb. 5,	1865	Baptism.
Baker, Daniel W.	Jan. 28,	1857	Letter.
Baker, Charles H.	July 29,	"	Letter.
Baker, Abner.	March 1,	1861	Letter.
Baker, Asahel M.	July 3,	1863	Letter.
Baker, Mrs. M. P.	July 3,	1863	Letter.
Baker, Mrs. Emma G.	Feb. 5,	1864	Letter.
Baldwin, Colin.	July 27,	1854	Letter.
Baldwin, Miss Rebecca.	M'ch 22,	1863	Baptism.
Barker, Elisabeth.	" 25,	1860	Baptism.
Barker, Miss Sophronia.	Dec. 5,	1863	Letter.
Baggs, Henry.	Feb. 23,	1862	Baptism.
Barton, Sophia.	April 29,	1864	Letter.
Baxter, Miss Lydia.	Dec. 27,	1863	Baptism.
Baxter, John.	April 1,	1864	Baptism.
Baxter, Mrs. Mary.	Nov. 12,	1865	Baptism.
Beach, E. A.	July 1,	1864	Letter.
Bellamy, Alfred.	Aug. 1,	1856	Letter.
Bellamy, Mrs. Maria R.	" 1,	"	Letter.
Bellamy, Alfred, Jr.	Feb. 5,	1860	Baptism.
Bellamy, Robert.	" 12,	"	Baptism.
Bellamy, Miss Maria A.	" 16,	1862	Baptism.
Bellamy, Miss Lizzie O.	April 19,	1863	Baptism.
Beam, L. M.	Jan. 27,	1861	Baptism.
Bennett, Charles E.	June 5,	1859	Experience.
Bennett, Mrs. Eliza S.	Feb. 26,	1860	Baptism.
Bennett, John K.	Dec. 6,	1863	Baptism.
Bentley, Cyrus.	Aug. 15,	1852	Letter.
Berg, Cecilia.	Nov. 4,	1864	Letter.
Bevans, Emma L.	April 1,	1864	Experience.
Bidwell, Mrs. Maria.	Nov. 8,	1854	Letter.
Bingham, C. E.	March 5,	1865	Baptism.
Blake, Mrs. Mary E.	Jan. 28,	1857	Letter.
Boone, Daniel L.	M'ch 15,	1852	Baptism.
Boone, Martha L.	Feb. 22,	1852	Baptism.
Bowes, William C.	Jan. 17,	1864	Baptism.
Bowes, Mrs. Kate.	Jan. 4,	1863	Baptism.

NAMES.	WHEN RECEIVED.		HOW RECEIVED
Bowman, Mrs. Lucenia.....	Sept. 30,	1864	Letter.
Boyington, William W.....	M'ch 31,	1854	Letter.
Boyington, Mrs. Eunice.....	M'ch 31,	1854	Letter.
Boyington, L. C.....	Jan. 5,	1866	Letter.
Boyington, Mrs. Sarah A.....	Jan. 5,	1866	Letter.
Brayman, Mrs. Eliza E.....	May 31,	1854	Letter.
Brittan, Nathan.....	July 3,	1863	Letter.
Brittan, Mrs. Eloisa E.....	July 3,	1863	Letter.
Brittan, Miss Gertrude E.....	July 3,	1863	Letter.
Brittan, Miss Eloise R.....	July 3,	1863	Letter.
Broadway, Sarah.....	M'ch 19,	1852	Baptism.
Broadway, Elizabeth.....	M'ch 19,	1852	Experience.
Broadfoot, Jane.....	Jan. 29,	1864	Letter.
Brockenborough, James.....	Jan. 29,	1864	Letter.
Brown, George W.....	Jan. 2,	1863	Letter.
Brudenell, John.....	Jan. 14,	1866	Baptism.
Bryant, Mrs. Sarah.....	Oct. 10,	1862	Letter.
Burgess, Mrs. Ophelia R.....	March 2,	1860	Letter.
Burns, Bridget N.....	" 19,	1852	Baptism.
Burroughs, Rev. J. C., D. D.....	Jan. 9,	1853	Letter.
Burroughs, Mrs. Elvira F.....	Jan. 9,	1853	Letter.
Burtis, James K.....	Jan. 28,	1852	Letter.
Burtis, Mrs. Aucelia H.....	June 3,	1848	Letter.
Cadwell, John C.....	Dec. 13,	1863	Baptism.
Call, Rufus.....	Jan. 2,	1846	Letter.
Call, Henry C.....	March 6,	1864	Baptism.
Cameron, Daniel.....	June 2,	1854	Letter.
Cameron, Andrew C.....	May 2,	1858	Baptism.
Carpenter, Mrs. Phebe N.....	Feb. 21,	1862	Letter.
Caswell, Anna.....	July 2,	1848	Letter.
Caswell, Emeretta.....	May 2,	1858	Baptism.
Chapin, Mrs. V.....	June 13,	1862	Letter.
Chapman, Frederick.....	M'ch 10,	1852	Baptism.
Chapman, John E.....	" 15,	1852	Baptism.
Charter, M. W.....	Jan. 5,	1866	Letter.
Chisholm, William.....	April 29,	1864	Letter.
Church, Loretta.....	June 4,	1858	Letter.
Church, Susan E.....	June 2,	1861	Baptism.
Church, Rev. Leroy.....	Nov. 3,	1865	Letter.
Church, Mrs. Jane.....	Nov. 3,	1865	Letter.
Church, Miss Libby.....	Nov. 3,	1865	Letter.
Church, Miss Jennie M.....	Nov. 3,	1865	Letter.
Church, Leroy.....	Jan. 5,	1866	Letter.
Clark, Jonathan.....	Aug. 4,	1850	Baptism.

NAMES.	WHEN RECEIVED.	HOW RECEIVED
Clark, Eunice H	1863	Letter.
Clarke, Rev. M. G.....	Jan. 5, 1866	Letter.
Clarke, Mrs. Mary G.....	Jan. 5, 1866	Letter.
Clarke, Miss Sarah M.....	Jan. 5, 1866	Letter.
Clarke, Miss Emeline C.....	Jan. 5, 1866	Letter.
Clarke, William C.....	Feb. 8, 1863	Baptism.
Clarke, Mrs. Mary M.....	June 1, 1860	Letter.
Clarke, Rev. John C. C.....	Jan. 5, 1866	Letter.
Clarke, Mrs. Frances E.....	Jan. 5, 1866	Letter.
Closson, J. Johnson	Feb. 5, 1864	Letter.
Cogswell, William G.....	April 1, 1864	Letter.
Cole, Mrs. Julia T.....	Jan. 2, 1861	Letter.
Cole, Miss Elizabeth D	Jan. 2, 1861	Letter.
Colling, Eric.....	Dec. 3, 1854	Baptism.
Colling, Mrs. Christina L.....	Dec. 3, 1854	Baptism.
Colt, Eunice R.....	June 3, 1864	Letter.
Congden, Edgar A.....	Nov. 12, 1865	Baptism.
Cook, Jehiel F.....	April 4, 1858	Baptism.
Cook, Mrs. Martha H.....	April 4, 1858	Baptism.
Cooley, William.....	Sept. 2, 1859	Letter.
Covell, Charles.....	May 30, 1862	Letter.
Covell, Mrs. Minerva.....	May 30, 1862	Letter.
Cox, Mrs. Sarah.....	Aug. 4, 1854	Letter.
Cross, Mrs. Mary	June 15, 1862	Baptism.
Dean, Caster.....	Sept. 9, 1853	Letter.
Deily, Mrs. Ellen A.....	July 1, 1864	Letter.
Denis, Mrs. Mary.....	July 2, 1848	Letter.
Demick, Mrs. Mary.....	Feb. 2, 1840	Baptism.
Denslow, Van Buren.....	March 3, 1865	Letter.
Denslow, Mrs. Mary.....	March 3, 1865	Letter.
Donnelley, Mrs. Naomi S.....	Feb. 3, 1865	Letter.
Donovan, Mary	Sept. 4, 1863	Letter.
Doty Eliza, ...	March 3, 1865	Letter.
Downs, Margaret.....	" 27, 1863	Letter.
Drake, Miss Martha J.....	July 29, 1861	Letter.
Duffield, Mrs. Elizabeth.....	Jan. 2, 1863	Letter.
Duffield, Charles, Sr.....	Jan. 2, 1863	Letter.
Duffield, Mrs. Sarah E.....	Jan. 2, 1863	Letter.
Duffield, Charles, Jr.....	Jan. 2, 1863	Letter.
Duffield, Miss Lizzie.....	Jan. 2, 1863	Letter.
Duffield, Miss Nellie T.....	April 19, 1863	Baptism.
Duffield, Miss Mary W.....	April 19, 1863	Baptism.
Duffield, Miss Louise.....	April 19, 1863	Baptism.
Duffy, Mrs. Elizabeth	M'ch 15, 1861	Letter.

NAMES.	WHEN RECEIVED.		HOW RECEIVED
Dunwell, Mrs. Harriet P.....	Dec. 2,	1864	Letter.
Dupee, Mrs. Cornelia.....	Nov. 3,	1865	Letter.
Eorgens, Robert	April 1,	1864	Letter.
Euberg, Christopher.....	Dec. 3,	1856	Letter.
Euberg, Mrs, Christine.....	Dec. 3,	1856	Letter.
Everden, Sophia M.....	Feb. 5,	1865	Baptism.
Everts, Rev. W. W., <i>D.D.</i>	Aug. 3,	1859	Letter.
Everts, Mrs. Margaret K	Aug. 3,	1859	Letter.
Everts, Miss Margaret B.....	Aug. 3,	1859	Letter.
Everts, William W., Jr.....	Feb. 5,	1860	Baptism.
Everts, Miss Henrietta F.....	April 19,	1863	Baptism.
Everts, Mrs. Anna P.....	Feb. 21,	1862	Letter.
Faircloth, S. E.....	Oct. 9,	1859	Letter.
Faircloth, Mrs. Clara A.....	April 18,	1852	Baptism.
Fay, Rice.....	July 2,	1851	Letter.
Feakes, Maria C.....	March 9,	1862	Baptism.
Fearing, Sarah B.....	Feb. 27,	1846	Letter.
Field, John C.....	April 1,	1864	Baptism.
Fisk, Louise M.....	Oct. 5,	1860	Letter.
Flint, Benjamin.....	Feb. 8,	1865	Baptism.
Foot, David A.....	Nov. 28,	1849	Letter.
Ford, Mrs. Emily.....	Aug. 4,	1854	Letter.
Forest, Helen.....	April 13,	1862	Baptism.
Fory, Rev. M. R.....	Dec. 5,	1863	Letter.
Fory, Mrs. E. De Lancey.....	Dec. 5,	1863	Letter.
Foster, Thomas.....	M'ch 21,	1858	Baptism.
Foster, Mrs. Hannah Maria.....	Feb. 5,	1864	Letter.
Foster, Mrs. Hannah R.....	April 11,	1858	Baptism.
French, W. C.....	Dec. 30,	1864	Letter.
Frick, Albert.....	March 5,	1865	Baptism.
Frink, Charles... ..	April 18,	1858	Baptism.
Frink, Charles S.....	Aug. 1,	1860	Letter.
Frink, Mrs. Martha.....	Aug. 1,	1860	Letter.
Frost, William.....	March 6,	1864	Baptism.
Fuller, Mrs. Elizabeth.....	Jan. 2,	1846	Letter.
Gard, Emery R.....	April 3,	1864	Baptism.
Garlick, Daniel S.....	Feb. 20,	1863	Letter.
Garling, George.....	April 17,	1858	Baptism.
Gavin, Lydia Ford	May 16,	1858	Baptism.
Gillette, James F.....	Sept. 2,	1857	Letter.
Gillette, Mrs. Jennie L.....	May 4,	1860	Letter.
Gleason, Mrs. F. N.....			Letter.

NAMES.	WHEN RECEIVED.	HOW RECEIVED.
Goff, Ordella M.....	Nov. 3, 1865	Letter.
Goodman, Edward.....	Feb. 8, 1855	Letter.
Goodman, Mrs. Mary E.....	Dec. 3, 1858	Letter.
Goodman, Miss Lissie.....	Feb. 15, 1863	Baptism.
Gray, Kennedy.....	July 1, 1864	Letter.
Gray, Mrs. Emma M.....	July 1, 1864	Letter.
Grey, Mrs. Anna L.....	Dec. 21, 1851	Baptism.
Greene, Mrs. Waity.....	Nov. 3, 1865	Letter.
Griffith, Richard.....	Feb. 2, 1853	Letter.
Griggs, Mrs. Louisa B.....	June 3, 1848	Letter.
Griggs, Miss Julia A.....	M'ch 27, 1858	Baptism.
Griggs, Samuel C....	Nov. 26, 1848	Letter.
Griggs, Mrs. Mary J.....	March 3, 1858	Letter.
Griggs, Albert N.....	M'ch 23, 1852	Baptism.
Hall, Grace.....	March 3, 1865	Letter.
Hamberger, Miss Jenny.....	June 3, 1864	Baptism.
Hammerbergh, Miss Matilda.....	Feb. 5, 1865	Baptism.
Hammond, James M.....	April 1, 1857	Letter.
Hammond, Mrs. Emeline E.	April 1, 1857	Letter.
Hammond, Mrs. Emily.....	Aug. 2, 1861	Letter.
Hanks, Julia Ann.....	Nov. 5, 1858	Letter.
Hannas, Miss Margaret.....	Feb. 15, 1863	Baptism.
Hannas, Mrs. M. C.....	Jan. 27, 1865	Letter.
Harper, Mrs. Helen.....	Nov. 6, 1864	Baptism.
Harris, Lizzie S.....	Feb. 22, 1863	Baptism.
Hart, Willard O.....	July 5, 1862	Letter.
Hart, Alvin P.....	Aug. 4, 1864	Baptism.
Hawkins, Mrs. Celia A.....	June 1, 1860	Baptism. <i>I ut</i>
Hawkins, Nehemiah.....	Sept. 9, 1852	Letter. <i>B I</i>
Hawkins, Mrs. Maria Virginia.....	April 25, 1858	Letter. <i>B</i>
Hawkins, Miss Elizabeth F.....	June 1, 1860	Letter.
Hawkins, Mrs. Maria S.....	Aug. 3, 1859	Letter.
Hays, Julius A.....	April 4, 1858	Baptism.
Hays, Mrs. Julia A.....	July 31, 1849	Letter.
Hedstrom, Mrs. Charlotte.....	July 30, 1856	Letter.
Hedstrom, Eric.....	July 30, 1856	Letter.
Hempseed, Mrs. Marion.....	March 1, 1863	Baptism.
Hempseed, Miss Marion.....	May 3, 1863	Baptism.
Hempseed, Miss Augusta.....	May 3, 1863	Baptism.
Hennegan, R. Howard.....	May 9, 1858	Baptism.
Herrick, Ira N.....	Sept. 30, 1864	Letter.
Herrick, Mrs. Mary A.....	Sept. 30, 1864	Letter.
Hicks, Mrs. Martha.....	Feb. 7, 1862	Experience.
Hicks, Miss ———	April 27, 1862	Baptism.

NAMES.	WHEN RECEIVED.	HOW RECEIVED.
Higgins, Mrs. Eliza.....	Dec. 26, 1862	Letter.
Hood, Miss H. L.....	May 4, 1860	Letter.
Hopper, Alida A.....	March 3, 1850	Baptism.
Hopper, John.....	Feb. 5, 1865	Baptism.
Hovey, Albert H.....	Dec. 5, 1862	Letter.
Hovey, Mrs. Rebecca V.....	Dec. 5, 1862	Letter.
Hovey, Miss Lizzie D.....	Jan. 17, 1864	Baptism.
Hovey, Samuel D.....	July 15, 1864	Letter.
How, Lucy.....	M'ch 22, 1863	Baptism.
Howard, David B.....	Feb. 1, 1860	Letter.
Hawelka, John J.....	M'ch 31, 1861	Baptism.
Howell, Laura.....	Nov. 4, 1864	Letter.
Hughes, Hugh.....	M'ch 31, 1865	Letter.
Huling, Edward.....	Dec. 2, 1864	Letter.
Huntington, Charles R.....	Jan. 27, 1865	Letter.
Huntington, Mrs. Julia.....	Jan. 27, 1865	Letter.
Huntington, Mrs. Clara F.....	Feb. 22, 1852	Baptism.
Hurlburt, Martin W.....	Dec. 11, 1863	Letter.
Hurlburt, Martha E.....	Jan. 31, 1864	Baptism.
Hurn, Alice.....	March 9, 1862	Baptism.
Hurst, Mrs.....	June 3, 1855	Baptism.
Jacobs, Benjamin F.....	Oct. 8, 1854	Baptism.
Jacobs, Mrs. Frances M.....	May 2, 1856	Letter.
Jacobs, Henry C.....	Oct. 13, 1861	Baptism.
Jearling, Miss Aurelia.....	April 10, 1863	Letter.
Jenkinson, Mrs. Frances.....	April 25, 1858	Baptism.
Johanson, John Augustus.....	Feb. 3, 1865	Letter.
Johnson, Sarah.....	March 3, 1850	Baptism.
Johnson, Charles.....	March 5, 1865	Baptism.
Jones, Miss Jane.....	Feb. 16, 1862	Baptism.
Ives, E. B.....	Nov. 3, 1865	Letter.
Keen, William B.....	April 24, 1852	Letter.
Keen, Mrs. Mary.....	April 16, 1852	Baptism.
Keen, Edwin H.....	Sept. 13, 1856	Letter.*
Kellogg, U. H.....	Dec. 5, 1862	Letter.
Kent, Rev. F.....	Jan. 2, 1863	Letter.
King, Mrs. Catharine.....	Dec. 31, 1856	Letter.
Kinney, Joseph.....	March 6, 1864	Baptism.
Knight, Mary C.....	June 25, 1848	Experience.
Lanfear, Lucy Ellen.....	M'ch 23, 1852	Baptism.
Larmon, Mrs. L. A.....	Feb. 25, 1857	Letter.

NAMES.	WHEN RECEIVED.	HOW RECEIVED
Larned, Mrs. J. B.	April 2, 1864	Letter.
Lavayea, Miss Elizabeth.	Feb. 9, 1862	Baptism.
Leddy, James.	Oct. 13. 1861	Baptism.
Lincoln, David H.	Sept. 29, 1858	Letter.
Lincoln, Mrs. Frances A.	April 18, 1858	Baptism.
Long, Mrs. C. C.	M'ch 19, 1845	Letter.
Loomis, James M.	Dec. 2, 1853	Letter.
Loomis, Mrs. Charlotte W.	Dec. 2, 1853	Letter.
Loomis, George H.	April 19, 1863	Baptism.
Lord, Julian F.	April 27, 1862	Baptism.
Ludlow, Mr. —	Oct. 6, 1865	Experience.
Mackey, Mrs. Sarah.	April 4, 1858	Baptism.
Malmstrom, Miss Charlotte.	Dec. 30, 1864	Letter.
Malon, Anna.	Aug. 1, 1864	Baptism.
Manning, Miss Mary A.	Aug. 1, 1859	Letter.
Maple, Thompson.	April 11, 1862	Letter.
Maple, Mrs. Syrena A.	April 11, 1862	Letter.
Marshall, James M.	April 18, 1858	Baptism.
Marshall, Mrs. Susan C.	April 11, 1858	Baptism.
Marshall, Thomas E.	May 2, 1858	Baptism.
Marshall, Mrs. Ann.	June 3, 1864	Baptism.
Marshall, Miss Lavina E.	July 1, 1864	Baptism.
Martin, R. P.	Oct. 6, 1865	Letter.
Mathews, Mrs. Harriet.	June 29, 1859	Letter.
Mattern, Sophia.	April 13, 1862	Baptism.
Maxwell, Henry.	Feb. 5, 1865	Baptism.
Maxwell, Mrs. Sarah.	March 1, 1863	Baptism.
McCauseland, William.	Feb. 3, 1861	Baptism.
McClure, Mrs. Margaret E.	July 25, 1862	Letter.
McClure, Miss Lizzie.	Dec. 6, 1863	Baptism.
McClurg, Alexander C.	June 1, 1860	Letter.
McCormick, George.	Jan. 5, 1866	Letter.
McDearman, Almeda.	Sept. 26. 1848	Letter.
McDearman, Mary.	April 18, 1852	Baptism.
McElwain, Susannah.	April 3, 1853	Letter.
McGowan, Margaret.	July 5. 1863	Baptism.
McKevitt, Anna.	Oct. 31, 1862	Letter.
McLean, T. George.	Dec. 1, 1865	Experience.
Mears, Simeon.	Aug. 30, 1861	Letter.
Mears, Elisha Ashley.	March 1, 1861	Letter.
Mears, Miss Lizzie D.	Jan. 31, 1862	Letter.
Meeker, Mrs. Maria L.	M'ch 23, 1852	Baptism.
Merritt, Mrs. Esther M.	July 2, 1851	Letter.
Metzker, Frederick.	Oct. 28, 1860	Baptism.

NAMES.	WHEN RECEIVED.	HOW RECEIVED
Miller, Eliza J.....	M'ch 31, 1852	Baptism.
Miller, Mrs. Amelia.....	March 3, 1854	Letter.
Miller, Mrs. Mary Ann.....	Oct. 1, 1858	Letter.
Miller, Henry.....	May 3, 1863	Baptism.
Moody, Sarah.....	Feb. 8, 1843	Baptism.
Moody, Mrs. Emma C.....	April 4, 1858	Baptism.
Moody, Seth J.....	Dec. 1, 1865	Letter.
Moody, Mrs. S. A.....	Dec. 1, 1865	Letter.
Morrison, John.....	Dec. 1, 1865	Letter.
Morrison, Mrs. Sarah.....	Dec. 1, 1865	Letter.
Morrison, Mrs. Elizabeth.....	Dec. 1, 1865	Letter.
Morrison, Miss Mary E. B.....	Dec. 1, 1865	Letter.
Mullin, Oliver B.....	March 3, 1858	Baptism.
Mullin, Mrs. Jennie.....	M'ch 17, 1861	Baptism.
Murray, Miss Caroline.....	May 30, 1862	Letter.
Murray, Miss Mary Ann.....	Feb. 5, 1865	Baptism.
Neal, E. D.....	Oct. 6, 1865	Letter.
Nicholas, R. H.....	M'ch 27, 1863	Letter.
Nicholas, Mrs. S. F.....	M'ch 27, 1863	Letter.
Nicholas, R. F.....	M'ch 27, 1863	Letter.
Nichols, David.....	Oct. 28, 1860	Baptism.
Nichols, Francis F.....	Feb. 5, 1865	Baptism.
Noble, Susan Short.....	Feb. 8, 1843	Baptism.
Nordine, Peter J.....	April 2, 1854	Baptism.
Nordine, Mrs. Mary C.....	April 2, 1854	Baptism.
Osgood, Mrs. Ann W.....	Aug. —, 1859	Letter.
Osgood, Willie.....	May 13, 1860	Baptism.
Owens, R. A.....	July 2, 1848	Letter.
Paine, James D.....	Dec. 31, 1856	Letter.
Peek, William H.....	Jan. 30, 1856	Letter.
Peek, Mrs. Eliza A.....	Jan. 30, 1856	Letter.
Peters, Martha.....	April 4, 1858	Baptism.
Peterson, Miss Christian J. H.....	Aug. 4, 1864	Letter.
Peterson, Mrs. Sarah.....	M'ch 17, 1861	Baptism.
Phillips, C. B.....	Nov. 28, 1849	Letter.
Phillips, Mrs. Lydia.....	Oct. 31, 1849	Letter.
Phillips, Hubert R.....	M'ch 23, 1852	Baptism.
Phillips, Elizabeth A.....	Sept. 2, 1853	Letter.
Phillips, Miss Anna.....	May 9, 1858	Baptism.
Phillips, Miss Jane E.....	M'ch 13, 1863	Letter.
Phillips, Charles H.....	Feb. 8, 1863	Baptism.
Phillips, Miss Isabella.....	June 3, 1864	Baptism.

NAMES.	WHEN RECEIVED.		HOW RECEIVED
Phillips, Miss Sarah	July 29,	1864	Baptism.
Phillips, John	Feb. 5,	1865	Baptism.
Phillips, Mrs. Sarah	Feb. 5,	1865	Baptism.
Phillips, Miss Lizzie.....	Feb. 5,	1865	Baptism.
Pollard, John K.....	Oct. 30,	1844	Letter.
Pollard, Mrs Elizabeth.....	Dec. 14,	1851	Letter.
Pool, Judson	March 3,	1865	Letter.
Pool, Mrs. Mary Jane.....	March 3,	1865	Letter.
Pope, George G.....	Sept. 4,	1863	Letter.
Pope, Mrs. Susan J.....	Sept. 4,	1863	Letter.
Porter, Mrs. Martha M.....	Nov. 8,	1854	Letter.
Prescott, Joel.....	July 4,	1858	Baptism.
Prescott, William	Feb. 26,	1860	Baptism.
Prescott, Miss Mary.....	M'ch 31,	1861	Baptism.
Pringle, Thomas	M'ch 11,	1852	Baptism.
Pringle, Mrs. Elizabeth M.....	March 3,	1850	Baptism.
Raymond, Edward D	July 28,	1858	Letter.
Redding, Jane.....	July 29,	1864	Baptism.
Reese, Mrs. M. G.....	June 13,	1862	Letter.
Reid, William.....	Jan. 5,	1866	Letter.
Reilly, Anna M.....	Nov. 30,	1863	Letter.
Richards, J. F.....	April 1,	1864	Baptism.
Richards, Mary.....	April 8,	1852	Baptism.
Robinson, Franklin C.....	July 2,	1848	Baptism.
Roraback, Uriah.....	July 28,	1865	Letter.
Rushwort, Israel.....	M'ch 22,	1863	Baptism.
Salisbury, Lavinia.	April 1,	1864	Letter.
Sampson, Tena.....	July 29,	1864	Baptism.
Sard, Grange, Sr....	April 1,	1864	Letter.
Sard, Mrs. Lucy.....	April 1,	1864	Letter.
Sard, Grange, Jr.....	Sept. 4,	1863	Letter.
Sard, Miss Margaret L.....	April 1,	1864	Baptism.
Sexton, Alonzo G.....	Feb. 1,	1861	Letter.
Shaw, Eliza A.....	Feb. 3,	1865	Letter.
Sheppard, Albert N.....	May 30,	1860	Letter.
Sheppard, Mrs. Anna M.....	May 30,	1860	Letter.
Sherman, E. B.....	June 19,	1863	Letter.
Shippey, Mary.....	Aug. 30,	1861	Letter.
Short, Mrs. Jane.....	June 14,	1838	Baptism.
Shuman, Mrs. Lucy D.....	Feb. 20,	1863	Letter.
Simpson, J. G.....	Feb. 8,	1865	Baptism.
Sinnott, M. J.....	March 1,	1861	Letter.
Smith, W. W.....	May 30,	1842	Baptism.

NAMES.	WHEN RECEIVED.	HOW RECEIVED
Smith, Mrs. Jane E.....	Sept. 26, 1848	Letter.
Smith, Wright.....	April 3, 1850	Letter.
Smith, Mrs. Clarinda A.....	Feb, 3, 1854	Letter.
Smith, Marcellus B.....	March 3, 1854	Letter.
Smith, Mrs. M. J. P.....	1857	Letter.
Smith, Mrs. Jessie E.....	July 1, 1864	Baptism.
Smith, Mary.....	M'ch 31, 1865	Letter.
Smith, Sarah Jane.....	May 5, 1865	Experience.
Snell, Mrs. Mary.....	June 14, 1838	Baptism.
Spafford, James M.....	M'ch 21, 1858	Baptism,
Spafford, Mrs. Lizzie.....	M'ch 30, 1861	Baptism,
Spare, George E.....	Nov. 3, 1865	Letter.
Stacy, Mrs. Rebecca.....	M'ch 22, 1863	Baptism.
Stark, Jennie S.....	M'ch 31, 1865	Letter.
Stelle, George M.....	Jan. 15, 1864	Letter.
Stone, Rev. Luther.....	Aug. 1, 1847	Letter.
Stone, Mrs. Anna M.....	Jan. 2, 1859	Baptism.
Stone, Leander.....	June 3, 1864	Letter.
Stone, Mrs. Harriet H.....	M'ch 31, 1865	Experience.
Stowell, John D.....	June 30, 1865	Letter.
Streeter, Benjamin H.....	Jan. 5, 1866	Letter.
Streeter, Mrs. Amelia L.....	Jan. 5, 1866	Letter.
Strong, Rev. —.....	Nov. 3, 1865	Letter.
Sumner, Mrs. Susan.....	Dec. 3, 1858	Letter.
Sumner, Miss Harriet.....	March 2, 1860	Baptism.
Sutherland, Mrs. Meriam.....	April 25, 1862	Letter.
Swan, Sarah.....	Nov. 5, 1864	Experience.
Swift, Miss Susan.....	May 2, 1858	Baptism.
Talman, Mrs. Betsey A.....	April 3, 1861	Letter.
Tallmadge, Franklin.....	Nov. 3, 1865	Letter.
Taylor, Mrs. E. D.....	Feb. 3, 1854	Letter.
Teed, Emma.....	March 9, 1862	Baptism.
Thackray, Edwin.....	" 22, 1863	Baptism.
Thomas, Miss Udora L.....	April 4, 1858	Baptism.
Thomas, Miss Mary A.....	April 4, 1858	Baptism.
Thomas, Mrs. Adeline C.....	Jan. 2, 1846	Letter.
Thomas, Horace H.....	March 2, 1860	Letter.
Thomas, Washington.....	May 14, 1865	Baptism.
Thompson, Abby F.....	Feb. 22, 1863	Baptism.
Thompson, M. A... ..	June 30, 1865	Letter.
Tillinghast, Clark.....	Oct. 3, 1855	Letter.
Tillinghast, Caroline E.....	M'ch 15, 1857	Baptism.
Tillinghast, William.....	April 4, 1858	Letter.
Tillinghast, Mrs. A.....	April 4, 1858	Letter.

NAMES.	WHEN RECEIVED.	HOW RECEIVED
Tillinghast, Henry Clay	Feb. 16, 1862	Baptism.
Tillinghast, Mrs. Sarah L.....	Feb. 16, 1862	Baptism.
Tillinghast, Daniel W.....	March 9, 1862	Baptism.
Tillinghast, Mrs. Louisa M.....	Dec. 5, 1863	Letter.
Titsworth, A. D.....	March 7, 1852	Baptism.
Titsworth, Mrs. Mary.....	July 30, 1851	Letter.
Titsworth, Miss Laura S.....	Jan. 17, 1864	Baptism.
Titsworth, Miss Rebecca S.....	Jan. 17, 1864	Baptism.
Tomlinson, J. Henry, Jr.....	July 28, 1858	Letter.
Tomlinson, Miss Phoebe.....	Sept. 4, 1863	Letter.
Tripp, Ezekiel	Aug. 18, 1859	Letter.
Tripp, Mrs. Elizabeth Jane.....	Aug. 18, 1859	Letter.
Tripp, Clinton	Feb. 12, 1860	Baptism.
Tripp, Dwight.....	March 3, 1861	Baptism.
Trumbull, Mrs. Antoinette.....	April 4, 1862	Letter.
Tucker, Mrs. Abigail.	Sept. 26, 1848	Letter.
Tucker, Miss Linda.....	April 1, 1864	Experience.
Turner, John M.....	May 7, 1837	Baptism.
Turner, Mrs. Hannah M.....	May 7, 1837	Baptism.
Turner, Mrs. Cornelia J.....	M'ch 23, 1852	Baptism.
Turner, J. Spencer.....	July 2, 1848	Baptism.
Turner, Francis W.....	March 3, 1865	Letter.
Turner, Sophia.....	March 3, 1865	Letter.
Tyler, James E.....	Jan. 2, 1863	Letter.
Tyler, Mrs. Eleanor A.	Jan. 2, 1863	Letter.
Tyler, Miss Emma J.....	Aug. 4, 1865	Letter.
Vail, N. J.....	May 28, 1856	Letter.
Vail, Mrs. Ellen.....	Oct. 2, 1857	Letter.
Van Osten, Anna M.....	May 28, 1856	Letter.
Van Wyck, Mrs. Susannah	Dec. 31, 1857	Letter.
Van Wyck Teunis B.....	M'ch 21, 1858	Baptism.
Vinton, Frederick P.....	May 9, 1858	Baptism.
Wadsworth, Mrs. G.....	Dec. 31, 1857	Letter.
Wait, Daniel D.....	April 25, 1862	Letter.
Walker, Charles*	July 4, 1847	Letter.
Walker, Mrs. Nancy B.....	July 4, 1847	Letter.
Walker, Mrs. M. O.....	Nov. 11, 1850	Baptism.
Walker, George C.....	March 3, 1854	Letter.
Walker, Albert H....	Dec. 5, 1863	Letter.
Walker, Mrs. Welthy	Nov. 12, 1865	Baptism.
Ward, Mrs. Christina.....	Feb. 4, 1855	Baptism.

* Co-operated with the church since 1885.

NAMES.	WHEN RECEIVED.	HOW RECEIVED
Ward, Mary	Jan. 31, 1864	Baptism.
Watts, Miss Mary Jane.....	March 5, 1865	Baptism.
Way, Mrs. Margaret.....	—, 1863	Letter.
Wayman, Sabina.....	April 16, 1852	Baptism.
Weising, R.....	March 3, 1865	Letter.
Wells, Mary F.....	May 3, 1857	Baptism.
Wells, Frank.....	M'ch 31, 1861	Baptism.
Wells, William K.....	May 30, 1862	Letter.
Wheeler, Mrs. Susan.....	April 10, 1858	Letter.
Williams, Esther A.....	April 1, 1864	Letter.
Wilson, W. S.....	Feb. 12, 1860	Baptism.
Wilson, Leonard....	June 29, 1860	Letter.
Wilson, Mrs. Olive B.....	June 29, 1860	Letter.
Winship, Joseph.....	Oct. 1, 1851	Experience.
Wirssing, Charles H.....	Feb. 5, 1865	Baptism.
Woodworth, Mrs. Almira.....	June 18, 1848	Letter.
Woodworth, James A.....	April 19, 1863	Baptism.
Woodworth, Miss Virginia A.....	Aug. 4, 1864	Baptism.
Woodworth, Miss Sallie L.....	Aug. 4, 1864	Baptism.
Wrenn, Rev. George L.....	Jan. 2, 1863	Letter.
Wrenn, Mrs. Eliza E.....	Aug. 3, 1859	Letter.
Wrenn, John Henry.....	July 3, 1863	Letter.
Wright, Sophia	June 28, 1861	Letter.
Wright, Adeline	April 17, 1863	Letter.



BX

6480

C4

F5

1866

Rare

BK Rm

COMPEND

OF

CHRISTIAN DOCTRINES

HELD BY BAPTISTS:

IN

CATECHISM.

By W. W. EVERTS, D. D.

CHICAGO:
CHURCH & GOODMAN, PUBLISHERS,

No. 51 LA SALLE STREET.

1866.

Entered, according to Act of Congress, in the year 1866, by

W . W . E V E R T S ,

In the Clerk's Office of the District Court of the United States for the District
of Northern Illinois.

Printed by
CHURCH, GOODMAN & DONNELLEY,
51 and 53 La Salle st.

COMPEND
OF
CHRISTIAN DOCTRINE.

CHAPTER I.

BEING AND LAW OF GOD.

1. *How is God made known to us?*

Through nature, intuition, and *special* revelation.

Ps. xix : 1 ; Rom. i : 20.

2. *How is the necessity of special revelation shown?*

By the failure of natural religion to determine a standard of truth and duty, or provide a way of pardon and salvation.

Rom. i : 21—25 ; 1 Cor. i : 21 ; Luke x : 21.

3. *How are the Scriptures of the Old and New Testaments shown to be a special revelation from God?*

By inspiration, miracles, prophecies, unity, exalted character and beneficent influence.

2 Tim. iii : 16 ; Acts i : 16 ; Luke xvi : 29 ; Heb. iii : 7 ; 2 Pet. i : 21 ; Eph. ii : 28 ; John xvii : 17 ; Ps. xix : 4, cxix : 140, xix : 10.

4. *How are we assured of the substantial correctness of the canon of Scripture?*

By the carefulness of the Hebrews in guarding the Old, and of the Church in guarding both Old and New Testaments; by comparison of ancient catalogues and manuscripts; and by the concurring testimony of all competent witnesses.

5. *What is the significance of the titles of the sacred writings?*

They are called the Scriptures, from their distinction above all human writings: Bible, as the book of books; Old and New Testaments, as embracing the will and promise of God in two dispensations; and the Word of God, as the grand summary of divine revelation.

6. *How should the Scriptures be received?*

As a treasure of heavenly truth, a standard of faith and practice, available to all without the mediation of priest or council.

Deut. xi: 18—21; Josh. i: 8; Isa. viii: 20; Ps. cxix: 10, 19; 2 Tim. iii: 16; 1 Pet. ii: 12; Deut. v: 5; Gal. i: 8, 9; Ex. xx: 8—11; Rom. xv: 4.

7. *What do the Scriptures principally teach?*

The attributes, providence and will of God, and the relations and duties of man.

Deut. xxxi: 12; Job xi: 7—11; Ps. xlviii; Luke x: 25, 26.

8. *What is God?*

A Spirit—infinite, eternal, and unchangeable in being, power, wisdom, truth, justice, goodness and holiness.

John iv: 24; 1 Kings viii: 27; Jer. li: 24; Ps. xc: 2; Mal. iii: 6; Gen. xvii: 1; Rom. xvi: 27; 1 Tim. vi: 1—17; Jer. x: 10; John xvii: 3; Isa. xlv: 21; Ps. xcix: 9; Rev. v: 4.

9. *Are there more Gods than one?*

There is one only—the living and true God, whose name is Jehovah; revealed to us in the personal and relative distinctions of Father, Son, and Holy Spirit, the same in essence, equal in power and glory.

Deut. iv: 35 and vi: 4; Isa. xlv: 6; 1 John v: 7; Matt. iii: 16 and xxviii: 19.

10. *What is the chief end of man?*

To glorify God and enjoy his favor forever.

Rom. xiv: 8; Ps. lxxi: 22 and lxxxvi: 11, 12.

11. *How may we glorify God and enjoy his favor?*

By loving him and keeping his commandments.

1 Cor. x: 31; John xiv: 15.

12. *What is the authorized summary of God's law?*

The ten commandments recorded in twentieth chapter of Exodus. (Repeat the commandments in short.)

13. *What is the first commandment of the Decalogue?*

Thou shalt have no other gods before me.

14. *What does this commandment comprehend?*

Supreme homage to the living and true God, forbidding the worship of any other being or any object.

15. *What is the second commandment?*

Thou shalt not make to thyself any graven image, nor the likeness of anything in heaven or earth, to bow down and worship it.

16. *What does this commandment comprehend?*

Spiritual homage, forbidding the worship of images and symbols of God, as confusing the sense of his presence and sovereignty.

17. *What is the third commandment?*

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

18. *What does this commandment comprehend?*

Reverent use of names, attributes, ordinances, word and works of God ; forbidding all profane conversation, thoughtless utterance of divine titles, or the careless observance of religion.

19. *What is the fourth commandment?*

Remember that thou keep holy the Sabbath day.

20. *What does this commandment comprehend?*

The observance of a seventh part of time (the first day of the week, according to apostolic order) as a holy day, to be devoted to religious worship and duties ; forbidding all profanation of that day by secular business, the pursuit of pleasure, vacant idleness, or indifference to religion.

21. *What is the fifth commandment?*

Honor thy father and thy mother, that thy days may be long in the land.

22. *What does this commandment comprehend?*

Reverence for parents and guardians ; forbidding all rude behavior towards them, or any superiors in age or office.

23. *What is the sixth commandment?*

Thou shalt do no murder.

24. *What does this commandment comprehend?*

Careful preservation of our own and the life of others ; forbidding all temper or conduct that leads to its destruction.

25. *What is the seventh commandment?*

Thou shalt not commit adultery.

26. *What does this commandment comprehend?*

Purity of heart, speech and conduct; forbidding unchaste thoughts, words and actions.

27. *What is the eighth commandment?*

Thou shalt not steal.

28. *What does this commandment comprehend?*

Security of possessions; forbidding unauthorized appropriation of them, either by stealth, violence or fraud.

29. *What is the ninth commandment?*

Thou shalt not bear false-witness against thy neighbor.

30. *What does this commandment comprehend?*

Universal truthfulness; forbidding especially whatever causelessly injures the reputation of others.

31. *What is the tenth commandment?*

Thou shalt not covet anything that is thy neighbor's.

32. *What does this commandment comprehend?*

Contentment in our own condition and circumstances; forbidding inordinate desire for the possessions, offices, or advantages of others.

33. *What do the first four precepts of the Decalogue embrace?*

Duties to God, summed up in the first great commandment—"Thou shalt love the Lord thy God with all thy soul, mind and strength."

Matt. xxii : 37.

34. *What do the remaining six precepts embrace?*

Duties to men, summed up in the second great commandment—"Thou shalt love thy neighbor as thyself."

Matt. xxii : 39.

CHAPTER II.

SALVATION OF MAN.

1. *Do any perfectly keep the law of God?*

“There is none righteous; no, not one.”

Eccl. vii : 20 ; Rom. iii : 10.

2. *In what state were our first parents created?*

In a holy and happy state.

Gen. i : 27.

3. *How did they lose that holy and happy state?*

By hearkening to Satan (one of the fallen angels) and disobeying God.

Gen. ii : 15—17, and iii.

4. *How are all mankind made sinners?*

By inheriting sinful nature, yielding to temptation, and transgressing God's law.

Rom. v : 14 ; Gen. iii : 20 ; Rom. v : 12 ; 1 Cor. xv : 22.

5. *What is sin?*

Disobedience, or want of conformity to God's law.

1 John iii : 4 ; Deut. ix : 7 ; Rev. xv : 9.

6. *What is the penalty of sin?*

Death of the body and of the soul.

Ezek. xviii : 4 ; Rom. vi : 23 ; Ps. xix : 17.

7. *How may we be saved from that penalty?*

By the regeneration of the soul and the resurrection of the body to everlasting life, through Jesus Christ, our Lord.

Rom. vi : 4—8 ; Gal. iv : 4, 5.

8. *Who is the Savior of the world?*

Jesus—in mysterious union of human and divine nature, declared to be Son of Man and Son of God.

Matt. i : 23 ; Heb. i : 8 ; 1 John v : 20 ; 1 Tim. iii : 16 ; Col. ii : 9.

9. *What has Jesus done to save us?*

In our nature He lived a holy life, died for our sins on the cross, and rose for our justification.

Rom. v : 8 ; 1 Tim. i : 15 ; Gal. iv : 4, 5.

10. *What offices does he execute in becoming the Savior of men?*

Those of Mediator, Prophet, Priest and King ; and only such as accept Him in these offices avail themselves of His salvation.

1 Tim. ii : 5 ; Heb. viii : 6 ; Deut. xviii : 15, 16 ; Acts iii : 22 ; Ps cx : 4 ; Heb. iv : 15 ; Isa. vi : 1—5 ; John xii : 41.

11. *How does Christ execute the office of Prophet?*

By revealing to us, through his Word and Spirit, the will and promise of God.

John xv : 15, xiv : 26, and xx : 31 ; 2 Cor. v : 19.

12. *How does Christ execute the office of Priest?*

By once offering up himself a sacrifice to satisfy divine justice and reconcile us to God, and by making continual intercession for us.

Heb. ix : 26 and vii : 27.

13. *How does Christ execute the office of King?*

By subduing us to himself, by ruling and defending us, and by restraining and conquering all his and our foes.

Ps. cx : 3 ; Isa. xxxiii : 22 ; Ps. lxxxix : 13 and lxxvi : 10 ; 1 Cor. xv : 25.

14. *How does Christ execute the office of Mediator?*

By pleading with the Father his own death and righteousness for our pardon and peace.

15. *How is Christ a Redeemer?*

By paying, as the price of man's redemption, his own righteousness and sufferings.

Heb. ix : 12.

16. *How does Christ make atonement?*

By obedience and sufferings in man's stead, thereby securing to him the righteousness, and freeing him from the penalty of the law.

Gal. iv : 4, 5 ; Acts iv : 12.

17. *Wherein appears the humiliation of Christ?*

In being born, and in that lowly condition, made under the law, suffering the miseries of this life, the frown of his Father, and the cursed death of the cross ; in being buried, and continuing for a period under the power of death.

Phil. ii : 6, 7 ; Luke i : 35 ; Phil. ii : 8 ; Matt. xxvii : 46 and xli : 40.

18. *Wherein appears the exaltation of Christ?*

In his rising from the dead, ascending to heaven, sitting at the right hand of God the Father, and in coming to judge the world at the last day.

1 Cor. xv : 4 ; Luke xxiv : 51 ; Col. iii : 1 ; Acts xvii : 31.

19. *How is this salvation made sure?*

By the regenerating power of the Holy Spirit, leading to faith, repentance and obedience to the Lord Jesus Christ.

Eph. ii : 8 ; 2 Cor. vii : 10 ; 1 John ii : 3.

20. *What are the principal evidences of the acceptance of this salvation?*

Love to Christ and his church, hatred of sin, purity of life, and abounding charity—leading to hatred of sin, forgiveness of enemies, habitual beneficence and zeal in good works.

1 Pet. ii : 7 ; 1 John iii : 14 ; Matt. v : 10, 44, 45.

21. *What are good works?*

Works of charity, philanthropy and piety, done through love to God, and an indispensable fruit of it.

2 Cor. ix : 8—14 ; 2 Tim. vi : 18, 19 ; James i : 27.

22. *What are the decrees of God?*

The prescribed plan of creation and providence, according to which all events take place.

Eph. i : 11 and iii : 11 ; Rom. ix : 18 ; Acts iv : 28 ; Rev. iv : 11 ; Ps. ciii : 19.

23. *What is God's providence?*

That supervision and over-ruling of the order and operations of nature and the affairs of the world that insures his will in all things.

Ps. cxix : 68, lxxv : 8—13, xxxv : 5, civ : 14—28, xxxvi : 6, cxlv : 15, 16 ; Luke xii : 6, 7.

24. *What is the doctrine of election?*

Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners.

John xv : 16 ; Eph. v : 11, 12 ; Rom. viii : 29 ; 1 Pet. i : 2 ; 2 Thes. ii : 13.

25. *What is regeneration?*

The work of God's Spirit convincing man of sin and helplessness, disposing him to righteousness, and enabling him to reform his life and embrace the Lord Jesus Christ as his Savior.

John iii : 3, 5, 7, 8 ; Matt. xviii : 18.

26. *What is justification?*

Pardoning the believer and accepting him as righteous through the name and righteousness of Christ.

Rom. iii : 24 and v : 1 ; Gal. ii : 16 ; 1 Cor. v : 11 ; Tit. iii : 7.

27. *How are we assured of the perseverance of the believer to everlasting life?*

By the tendency of his renewed nature to perfect and defend itself by circumstances, companionship and habit, and especially by the promised agency of the

Holy Spirit to complete in the believer the work of salvation.

1 John iii : 9 ; Job xvii : 9 ; Phil. i : 6 ; John viii : 31 and ii : 19 ; Rom. viii : 28.

28. *What is sanctification ?*

The progressive conformity of the believer to the divine law, through the Word and Spirit of God.

2 Cor. vi : 17 ; 1 Cor. vi : 11 ; Heb. i : 10 ; Eph. v : 26, 27.

29. *What does sanctification embrace ?*

Primarily, consecration of heart ; and secondarily, of mind and body.

1 Cor. vi : 15—19 and ix : 27 ; Rom. ii : 1.

30. *How does the importance of consecration of heart appear ?*

It is more particularly enjoined in the Scriptures : the heart leaves its impress upon the character and life, and in judging men God looks at the heart.

Prov. iv : 23 and iii : 5 ; Matt. xxii : 37 ; Jer. xvii : 9, 10 ; Matt. v : 28.

31. *How does the importance of consecration of mind appear ?*

In elevation of mind man rises above animal races, and is endowed with immortality ; and through its improved capacity truth and duty are apprehended, and being and destiny ennobled.

Isa. xxvi : 13 ; Acts xx : 19 ; Rom. vii : 25 ; Phil. iv : 7 ; Heb. xiii : 16.

32. *How does the importance of consecration of the body appear ?*

It is the most wonderful of the material works of God—is claimed as his abode and temple, and its true condition is essential to the greatest virtue, happiness and progress of the race, while its abuse betrays

insensibility to the goodness and contempt for the authority of the Creator.

Rom. viii : 13 ; 1 Cor. vi : 13, 15, 19 ; Eph. v : 23 ; Col. ii : 11 ; 1 Thes. v : 1, 2, 3 ; Philemon iii : 21.

33. *What do the Scriptures specially enjoin as a means of attaining exalted spiritual life?*

Prayer.

Ps. cxlv : 18, 19 ; Matt. vii : 7, 8, 9 ; Luke xi : 13 ; James i : 5 ; John xiv : 13, 14.

34. *What is acceptable prayer?*

Offering up desires to God for things agreeable to his will, in the name of Christ, with confession of sins and acknowledgment of his mercies.

James v : 16 ; Mark xi : 24 ; Matt. v : 44.

35. *What is our guide in prayer?*

The Scriptures generally, and the Lord's Prayer particularly.

36. *What does the address of the Lord's Prayer teach?*

It teaches that we should come to God in reverence and endearing confidence, as children to a father, praying with and for each other.

37. *What does the first petition ask?*

That God will dispose all to hallow his name and declare his glory.

38. *What does the second petition ask?*

That opposing rule and rival authority may be put down, and the kingdom of God established in the earth.

39. *What does the third petition ask?*

That men may know, do, and submit to God's will on earth, as angels do in heaven.

40. *What does the fourth petition ask?*

Food for the body, mind and heart.

41. *What does the fifth petition ask?*

Forgiveness of all our sins, of thought, word and deed, through the plenitude of God's mercy, as we forgive those trespassing against us.

42. *What does the sixth petition ask?*

That God would by his providence shield us from temptation, or succor us in it, and deliver us from it.

43. *What does the close of the Lord's Prayer teach?*

That we should praise God in prayer, and seek ever all our supply from the sufficiency of his power and goodness.

44. *What blessings does Christ pronounce upon exalted spiritual life?*

The Beatitudes, recorded in Matthew v.

45. *What is the first beatitude?*

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

46. *Who are the poor in spirit?*

Those humbly estimating their own attainments, sensible of their imperfections, and penitent for their faults.

47. *How do they possess the kingdom of heaven?*

By sharing its power, protection and promise.

48. *What is the second beatitude?*

"Blessed are they that mourn, for they shall be comforted."

49. *How is this blessing bestowed?*

By alleviating, terminating and sanctifying sorrow, and crowning it with heavenly hope.

50. *What is the third beatitude?*

"Blessed are the meek, for they shall inherit the earth."

51. *Who are the meek?*

Not the haughty or vindictive, but the gentle, patient and forbearing.

52. *How do they inherit the earth?*

By conciliating favor and friends, they gain property and power, the most valued possessions of earth.

53. *What is the fourth beatitude?*

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”

54. *How is this promise verified?*

In the sanctification of individuals seeking after holiness, and in certain progress of truth and righteousness in the earth, filling the heart of the church with joy.

55. *What is the fifth beatitude?*

“Blessed are the merciful, for they shall obtain mercy.”

56. *How is this blessing realized?*

Through sympathy awakened in the hearts of men toward the merciful; and by the gracious providence of God over them.

57. *What is the sixth beatitude?*

“Blessed are the pure in heart, for they shall see God.”

58. *How is this promise fulfilled?*

By clearer perception of truth, duty, divine character and providence; and by a nearer approach to the presence of God in heaven.

59. *What is the seventh beatitude?*

“Blessed are the peace-makers, for they shall be called the children of God.”

60. *Why are peace-makers called the children of God?*

Because all strifes of earth arise from undutifulness to God, and only by renewed filial devotion in the heart of the race can the peace of the world be restored.

61. *What is the eighth beatitude?*

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

62. *How do they possess the kingdom of heaven?*

They suffer in its cause, are promised its succor, and will enjoy its triumph.

63. *What is the ninth beatitude?*

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake."

64. *How is this blessing assured?*

Because slander leaves no stain on the soul; righteousness of character ultimately manifests itself as the light, and the last judgment will correct and compensate for the false judgments of earth.

65. *How is a future life proved?*

It is proved by the instinct of immortality in man, by natural religion, and by divine revelation.

2 Tim. i: 10; Rom. ii: 17; 1 Cor. xv: 53.

66. *How are we assured of the resurrection of the dead?*

Obviously, the power that creates man can raise him from the dead. Renewal of spring from the death of winter, and frequent exaltation of being from a lower to a higher grade, through apparent death, illustrate the possibility of a resurrection. The foregoing doctrine of a future life implicates it, and the testimony of Scripture renders it certain.

67. *How is a future general judgment proved?*

It is proved by the present unequal distribution of rewards and punishments, the instinctive and irresistible craving of man for universal and impartial justice, and the explicit declaration of Holy Scripture.

Heb. vi : 2 ; Acts xvii : 31 ; Rom. ii : 16 ; Rev. xx : 12.

68. *What will be the reward of the righteous?*

More intimate enjoyment of God, and companionship of glorified and happy spirits in progressive exaltation of being and destiny.

1 Cor. vi : 2 ; Rom. viii : 33, 34 ; Matt. xxv : 34—40 ; 2 Tim. iv : 8.

69. *What will be the punishment of the wicked?*

Separation from the favoring presence of God, and abandonment to sinful and miserable character and companionship.

Matt. vii : 22, 23, 25, 41, 46.

70. *How is the future punishment of the wicked proved?*

By instinctive apprehension of mankind ; by natural religion and the traditions of ages ; and by the explicit testimony of divine revelation.

2 Pet. iii : 7 ; Eccl. iii : 17 ; Acts xxiv : 25 ; 2 Cor. v : 11.

71. *What do the Scriptures teach of a spiritual world?*

That as science proves that there is an endless gradation of being, from man to nothing, so there are orders of being rising in gradation from men toward the Supreme Being—some fallen from their exalted state, and others remaining in their original purity and glory.

Heb. xii : 22, 23 ; 2 Pet. ii : 4 ; Jude vi ; Rev. vii : 11.

CHAPTER III.

POSITIVE INSTITUTIONS.

1. *What is a positive institution?*

One not resting merely on deductions of reason or supposed fitness of things, but upon positive enactment.

Lev. i—viii.

2. *What positive institutions are enjoined or recognized and guarded by Christianity?*

Baptism, Lord's Supper, Church, Sabbath, Family and State.

BAPTISM.

3. *What is Christian Baptism?*

The immersion of the believer in water, in the name of the Father, Son and Holy Spirit.

Mark iii : 16 ; Acts viii : 38.

4. *What is the doctrine of Baptism?*

It is a symbol of regeneration and new birth—of Christian profession, obedience, and of resurrection of the dead.

Gal. iii : 26 ; Col. ii : 11, 12 ; Rom. vi : 3—8 ; John xiv : 15 and xv : 14 ; Luke vi : 46 ; 1 Sam. xv : 16—23.

5. *How is it proved that other modes of using water are not Baptism?*

From the terms and symbolic import of the law, and from the concurring testimony of the best scholars.

Rom. vi : 4, 5 ; Matt. iii : 16 ; Acts viii : 36—39 and ii : 41 ; Col. ii : 12.

6. *How is it proved that Baptism is limited to believers?*

It is limited to them in the Commission, in scriptural examples of its observance, and in the voluntary character of the Christian profession.

Matt. xvi : 16 ; Acts ii : 37, 38, 41, and x : 47.

7. *Why may not "Infant Baptism" be enforced as a positive law?*

While positive law must rest at once on certain precept and example, as well as clear inference, "Infant Baptism," having neither of these supports, can not properly be regarded as a law of the New Testament.

LORD'S SUPPER.

8. *What is the Lord's Supper?*

Partaking of bread and wine by the church, in commemoration of the sufferings and death of Christ for the salvation of the world.

Luke xxii : 14—20 ; 1 Cor. xi : 23—26 and x : 16.

8. *Who are proper subjects of this fellowship?*

Believers, walking in the prescribed order and discipline of the church.

Acts ii : 39—41.

10. *Why may not all claiming discipleship be invited to the communion?*

Because a ceremonial fellowship should be limited to ceremonial order ; the Lord's Supper should be approached only in the Lord's way ; and in the primi-

tive church none but baptized believers partook of the supper.

1 Cor. xii : 13; Eph. iv : 4, 5.

11. *What analogies support the limitation of church fellowship?*

As immunities of citizens are awarded to attested citizenship, and connubial fellowship only to authenticated marriage, so church communion should be awarded only to church institution—ceremonial fellowship to ceremonial order.

12. *Is this ordinance designed to be a test of Christian fellowship?*

It was not established for this purpose, but to be a perpetual remembrance of Christ's suffering and death.

Luke xxii : 14—20; 1 Cor. x : 16 and xi : 23—26.

13. *Is it practically a measure of Christian fellowship?*

It is not, as often those intercommuning evince little increase of this fellowship, while those not intercommuning are united by closer affinities of faith, experience and practice.

CHURCH.

14. *What is the church of Christ?*

His "calling," or followers taken collectively, or any number of them personally associated for his worship and glory.

1 Cor. i : 2; Rev. ii : 7; Col. i : 18—24.

15. *What is the government of the church?*

A rule of teaching, example and persuasion, enforced only by admonition, rebuke or disfellowship.

16. *Where is the government of a church vested?*

In the sense of the membership, acting freely under the law of Christ.

Matt. xviii : 17.

17. *Why should wider ecclesiastical jurisdiction be distrusted?*

Because unauthorized in the Scriptures; discrediting the freedom and enterprise of the church; and insidiously leading to hierarchy and anti-Christ.

18. *What are the principal dangers of church government?*

Encroachments from without by ecclesiastical association or council, or aggression from within by pretension of individuals or schism of parties.

19. *What is the advantage of true church government?*

It is the weakest with a worldly, and the strongest with a spiritual community. It declines or disappears when no longer answering its purpose, while enlarged and usurped jurisdiction may become more powerful and firm in the decline of spiritual life and liberty.

20. *What is the superiority of the church over other societies?*

It is more easily available to all ages, lands and classes; is based upon higher principles and character; combines more versatile and spiritual ministries; and is exempt from evils of exclusiveness, partiality and corruption, incident to prevailing orders of association.

21. *Why should all be subject to the church in its essential character?*

Because it is the organ of public religious conscience—the executive of the kingdom of heaven; and

provides the exact discipline and companionship necessary to spiritual life and achievement.

22. *What is the ministry of the church?*

The co-operation of the membership with necessary official service.

23. *What officers are distinguished in the church?*

Proclaimers or evangelists, pastors and deacons.

Eph. iv : 11, 12.

24. *What is the office of evangelist?*

It embraces primarily missions, but may include all general supervision and ministry required by the church.

25. *What is the scope of the pastoral office?*

It is limited to the service and care of a particular congregation or church.

Eph. iv : 11 ; 1 Tim. iii : 1—7.

26. *What is the deaconship?*

It supplements the pastoral office, assuming the less public and more secular care of the congregation.

Acts vi : 1—6 ; 1 Tim. iii : 8—13.

27. *What is the meaning of titles of the Christian minister?*

He is called deacon, as devoted to service ; elder, as receiving office originally and naturally confided to the experience of years ; bishop, as intrusted with supervision ; and pastor, as assuming the tender care of the shepherd.

28. *Why should no gradation be established in the pastoral office?*

Because none is recognized in the Scriptures ; names of office adduced to sustain such gradation

are fallaciously applied; and such gradation is the natural stepping-stone to papacy and anti-Christ.

29. *What are the origin and significance of principal denominational titles?*

The ecclesiastical order rising in the ascendancy of ancient Rome, is called the Romish church; the order arising in the ascendancy of Greek cities and civilization, the Greek church; the various order of those protesting against corruptions of Christianity is called Protestantism; the followers of Luther are called Lutherans; those magnifying an order of government by elders (*presbuteros*), Presbyterians; those maintaining rule by diocesan bishops (*episcopio*), Episcopalians; those following Wesley, in his method of life and discipline, Methodists; those insisting on the independence of the congregation, Independents or Congregationists; those retaining the primitive baptism are called Baptists.

30. *What is the age of the Baptists?*

While other denominations may boast uninspired founders and modern institutional and historical development, Baptists can trace their origin directly, and only to the age and teachings of the Apostles. They claim, therefore, to be older than prevailing sects and national establishments—older than Protestantism or Papacy.

31. *What are the principles and practices of Baptists?*

Exaltation of the Scriptures as the only rule of faith and practice; voluntary Christian profession, symbolized by baptism of believers; orderly observance of the Lord's Supper; covenant meeting, as a

circumspect approach to the Lord's Supper ; prayer meeting, as of more certain authority and no less importance than the more imposing order of public worship ; congregational government ; careful instruction of the rising generation in the family and Sabbath school, and zealous devotion to the spread of the gospel at home and abroad.

32. *What is the missionary organization of Baptists ?*

The individual church acting freely in the diffusion of Christian knowledge through its own locality ; any number of churches combining for the spread of the gospel through a particular district ; the churches of a State associating for its spiritual culture ; and various national associations for education, general benevolence, and home and foreign missions.

33. *What is the social influence of Baptists ?*

Discrediting artificial and hereditary distinctions and monopolies, pledged alike by tradition and principle against persecution for conscience' sake, they cherish the broadest philanthropy, assert the equal rights of all, and are foremost champions of soul-liberty.

34. *Who are responsible for the disfellowship of sects ?*

Chiefly those holding error, and those holding truth in uncharitable temper.

35. *What are the principal obstacles to the re-union and fellowship of the church ?*

Weak piety, sectarian spirit, and organized error proselyting succeeding generations to unscriptural doctrines and observance.

SABBATH.

36. *What is the law of the Sabbath?*

Consecration of the seventh part of time to religious worship and duty.

Ex. xx : 8—12 and xxxi : 13—17.

37. *How was this law originally enforced?*

As periods are distinguished in the works of the Creator, so periods are fixed to the labors of the creature. As material creation was followed by spiritual repose and promise, so secular cares of the week should be followed by the spiritual rest of a Sabbath. As the Creator regarded with complacency the completion and glory of his works, so man is summoned by the recurring Sabbath to worship and adore Jehovah, made glorious by those works.

Gen. ii : 3; Deut. v : 14; Jer. xxi : 22; Isa. lvi : 2—7 and lviii : 13, 14.

38. *Why was the Sabbath changed from the seventh to the first day of the week?*

To commemorate, in connection with its rest, the “new creation” by Christ, and the restored and perfected spiritual order of the world promised through him.

Mark ii : 28 and xvi : 1—4; John xx : 19, 26. Acts xx : 7.

39. *How should the Christian Sabbath be observed?*

By scrupulously guarding its sanctity in private and public religious worship and duty.

Gen. ii : 3; Isa. lviii : 13, 14; Heb. xvi : 25; Matt. xxviii : 1—8.

FAMILY.

40. *What social order is prescribed in the Scriptures?*

The Family, the State and the Church.

41. *Can other associations be of equal authority with these?*

Arising from particular occasions, and without special warrant, other associations may pass away; but the family, the state and the church, founded upon permanent necessity and divine appointment, are of universal and perpetual obligation.

42. *How is the divine authority of the family shown?*

It was instituted in the garden, guarded by Moses, and re-affirmed with more spiritual sanctions by Christ, while the universal experience of mankind proves it to be a necessary foundation of domestic happiness, social virtue and true civilization.

Gen. ii : 18, 21, 22; Matt. xix : 4—9; Heb. xiii : 4; Prov. xviii : 22; Eph. v : 22, 25, 28.

43. *How is this institution guarded?*

By numerical equality of the sexes; by civil enactments; and by divine retributions against all departure from its order.

44. *Who are eligible to family order?*

Those of suitable age and congeniality of mind, with mutual esteem, and an affection transcending every other earthly love.

45. *What do those entering the family order mutually pledge?*

That, leaving all others, they will be faithful to each other, assisting each other's duties, lightening each other's cares, and promoting each other's happiness to the end of life.

Gen. ii : 18, 24; Matt. xix : 5—9; Eph. v : 31.

46. *Where is the final authority in family government vested?*

In man, as the superior in office.

Eph. v : 22, 23.

47. *What is woman's ascendancy in the family?*

An empire of the heart—a rule of love.

48. *What duties do parents owe their offspring?*

Material support, impartial government, education, religious instruction, pure example, and continued sympathy, providence and prayer for their present and everlasting welfare.

Gen. xviii : 18, 19 ; Deut. xxxi : 11—13, xxxii : 46, and vi : 7—9 ; 1 Sam. iii : 11—13 ; Prov. xxii : 6, xix : 18, and xxix : 7, 15 ; Eph. vi : 4 : Rom. v : 8.

49. *What do children owe their parents?*

Filial obedience and reverence, with sympathy and care for them in old age.

Ex. xx : 12 ; Col. iii : 20 ; Prov. xxlii : 22 and xxx : 17 ; Deut. xvii : 16.

STATE.

50. *What is a State?*

A form of civil government.

51. *What is the end of civil government?*

To protect individual liberty, and promote public welfare.

52. *What is liberty?*

Freedom of person and pursuit, as inviolate in peasant as in prince.

53. *How is liberty shown to be a religious as well as civil right?*

Because it is a natural and inalienable endowment of man ; is essential to his highest culture, virtue and happiness ; and also to the duties he owes to God and man.

54. *What are the limits of freedom?*

Man is free to do right—not wrong. The will of Heaven is the true freedom of earth, and only by rigid enforcement of law and order are the rights of any secure.

1 Pet. ii : 19.

55. *How does it appear that existing government is an ordinance of God?*

Because any government is better than anarchy ; existing government always approximates the character of the governed ; while revolution, without preparation of the people, results in anarchy, demoralization and fiercer despotism.

1 Pet. ii : 13—15 ; Rom. xiii : 1—7.

56. *Is the obligation to uphold free government especially binding?*

It is : because, proceeding from the people, it may by their suffrage be progressively and perfectly conformed to public justice and the rights of all ; resistance to its authority, therefore, is a crime against the peace of nations and the Supreme Governor.

57. *How may the jurisdiction of unjust government be thrown off?*

Only by a right of revolution—a right so exceptional as to be defined by no human or divine law. If a State may at will secede from a Republic, a province may from an empire, a city from a commonwealth, and there are no “powers ordained of God,” and binding the conscience.

58. *What are the chief dangers to a free government?*

Popular ignorance, party prejudice, and practical

atheism. No government can be beneficent whose citizens are in antagonism with the laws of God. The wisest constitution, in the hands of a wicked nation, may be perverted to "sublime mechanics of depravity."

59. *How should the State be supported?*

By obedience to its authority, prayers for its magistracy, and promotion of its constitutional reform.



BOOKS BY DR. EVERTS.

Attention is invited to the following Works by W. W. Everts, D.D :

THE BOOK OF WORSHIP, for private and family use. 1 vol., 12mo. Price \$1.50.

This book will prove an invaluable aid to those who are called, in the absence of public teachers, to conduct the services of occasional meetings, associations and conventions. Also to heads of families, who study to diversify and render instructive family worship, and to all who, in the retirement of the closet, in the family, or in the congregation, would seek Scriptural instruction blended with appropriate devotional meditation.

From the Chicago Daily Tribune.

Dr. Everts' Book of Worship is more practical, and more immediately adapted to the present time than Jay's Morning and Evening Exercises, to which it is not dissimilar in tone. In fact it will be a present pastor in every Christian household, and a valuable aid to every parent who accepts his mission as the priest in his own family. It meets a want, especially of the great West and cannot fail to be widely useful.

PASTOR'S HAND BOOK.—A *vade mecum* for all pastors, already in the hands of nearly *ten thousand* clergymen of all denominations. Price 65 cts.

MANHOOD, its Duties and Responsibilities.—A guide to the young of both sexes, and to parents and teachers counseling the young. Price \$1.

CHILDHOOD, its Promise and Training.—Unfolding the philosophy and importance of early training, as well as giving practical directions for it. A book for parents, guardians, teachers, and all studying the best method of individual and social progress. Price \$1.

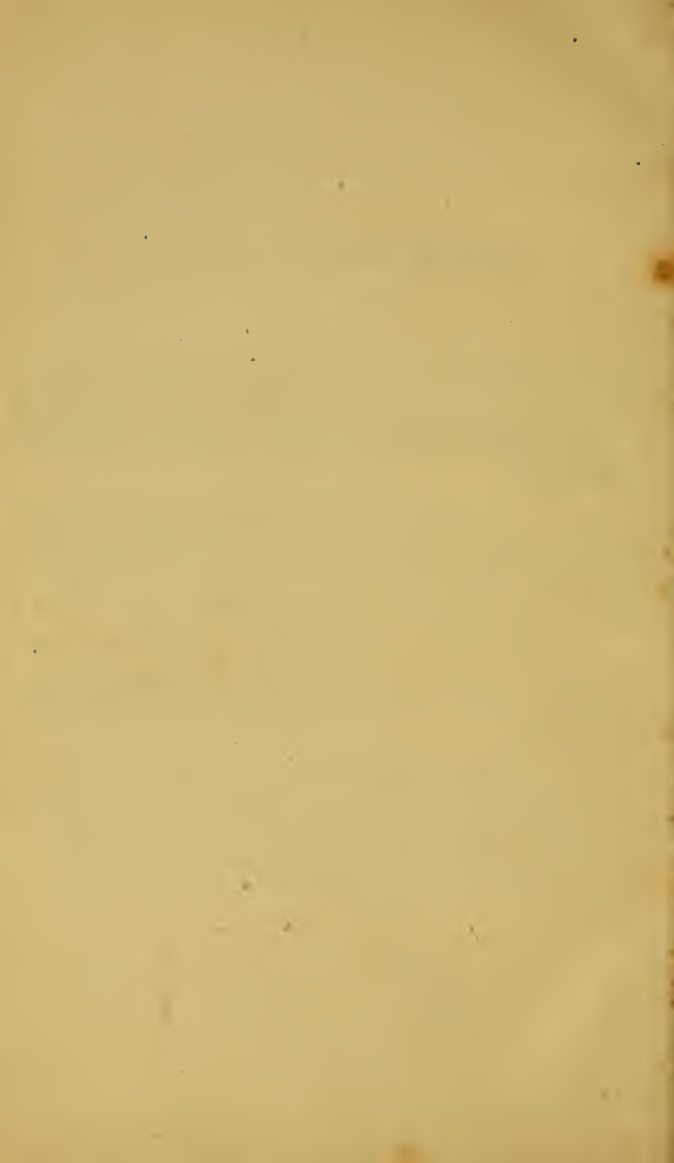
BIBLE MANUAL —No more important help in a single volume, in the language, to the study and various use of the Scriptures. Parents and Sabbath school teachers especially, should have it. Price \$2.

THE SANCTUARY.—Commending public worship as the conservator of the Sabbath, national prosperity, morals and religion. A book for the times. Price 60 cts.

SCRIPTURE SCHOOL READER, (for schools and families.) Price \$1.25.

BEAUTIES OF FOSTER.—A treasure of thought and sentiment. Price \$1.50.

The above sent per mail, postage paid, by Church & Goodman, for the price.







myu

10-

BX

6480

.C4

F52

1866

Rare

BK Rm

